

The Educational Potential of Art and its Realization in the Context of Globalization

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Abstract: The article examines the place and role of art in the conditions of cultural globalization, the problem of realizing the educational potential of art. The functional capabilities and prospects for the development of the aesthetic culture of the individual are determined, including in the process of interaction of cultures of different peoples. Special attention is paid to the formation of the artistic culture of youth.

Keywords: art, cultural globalization, artistic culture, national culture, universal culture, cultural functions, formation of aesthetic needs, aesthetic taste, world perception, national identity, national and cultural identity.

The processes of globalization are intensifying in the world, new threats and dangers to peace and stability are growing, and such a complex and dangerous situation requires a critical assessment of the work done in the spiritual, educational, and ideological spheres, its improvement following modern requirements.

In the modern world, there is a growing tendency to actualize the problem of globalization – the process of integration of states and peoples in various fields of activity. In this context, the problem of cultural globalization, national and cultural identity, directly related to the ethnic and national culture and mentality of entire countries and peoples, is becoming more acute. It would seem that globalization should serve as a kind of vehicle for interaction and mutual enrichment of different cultures in the process of equal dialogue. However, there is unification and stereotyping, traditional culture, its mass character, loss of identity, individuality, commercialization of literature, art, stamping of intellectual goods, and narrowing of the field of cultural values[1], which is a result of which low-quality, primitive works appear. All this leads to a violation of the criteria of artistry, the appearance of artificial standards, and, as a result, distortion of the aesthetic tasks and functions of art. The cultural and historical heritage, which has accumulated ethnographic, spiritual, moral, religious meanings, and national and cultural identity continuity, is ignored.

The above actualizes the tasks of art related to its educational function, the formation of artistic consciousness, general cultural outlook, aesthetic worldview, aesthetic taste, and the needs of the individual in the knowledge and development of different layers of artistic culture. Hence, the importance of increasing the level of spirituality of young people and their culture as the most critical socio-pedagogical problem increases.

The central core and spiritual potential of the creative development of the individual is artistic culture, and its most crucial component is art.

In the conditions of cultural globalization, the restructuring of socio-economic relations, artistic culture is of particular value. The process of forming the artistic culture of young people will be

more effective if they carry out a comprehensive impact of all types of art on their emotional and volitional sphere [3] (emotions drive intelligence).

It is advisable to implement such functions of artistic culture as aesthetic (the formation of a sense of beauty, aesthetic taste, aesthetic consciousness), ideological (to assess the ideological position of the author and his perception of the world), cognitive (to discover historical facts, the psychology of the author, to know the subtleties of his worldview), communicative (art as a conductor of knowledge, feelings, a means of spiritual communication), educational (formation of a spiritual, integral personality, universal values, comprehension of humanistic categories of goodness, beauty, etc.)

Speaking about the ideological threats of globalism against young people, we must, first of all, avoid external ideological influences that are carried out for ruthless purposes, information and assessments that are given within the framework of an "objective approach" to the reforms being carried out in our country, rapid, systematic and evolutionary delivery of information against them to young people, systematic and ideologically-aesthetic, the development of interest and aspiration to national values, artistic and aesthetic needs, providing teachers with the "struggle of Enlightenment against ignorance" is of vital and practical importance.

Many Internet sites, social networks, and youth-oriented media have to compete with each other to have a fan. To this end, they define their directions as "public," "popular," and "general social." These are publications in which students are expected to have moderate youth. Such publications began to operate based on "human interest," that is, "human interest." Initially, the idea of compatibility with people's desires was put forward in this Concept. As a result, it became customary to show personal life in the smallest details. To achieve this, the text focuses on the approach to departure, the conclusion of short sentences, and mental impact. [1;70].

Today, since artistic and aesthetic products – music, text, image, video, clips, books, cardboard, and films - have become an ideological and aesthetic commodity, it is necessary to foster a culture of spiritual consumption in every student. "Student's Spiritual Consumption Culture (KDPS)" means a set of knowledge, skills, and abilities that serve to receive, sort, understand, and use information from the flow of information to develop the student's spiritual needs, ideological and aesthetic improvement and creative potential.

As a result of the education of the students' CDPS, the student heard this or that information, "who transmits this information?", "Why stretch it?", "To whom are they transmitting?", "For what purpose is this transmitted?" he should be able to ask questions independently and find a reasonable answer. This is how the "spiritual filter" will be launched, which will not allow those who are influenced by the ideas and aesthetic ideas of the yacht, which is becoming popular under the influence of globalization, to follow the information provided blindly. The message that the culture of spiritual consumption formed by students contradicts our national interests and values plays a unique role in the information shield to ensure stability in students' artistic, ideological, and aesthetic worldviews and behavior.

A person has been in contact with works of art since early childhood. So, a mother puts the power of her love into a lullaby, satisfying the child's need for safety. According to researchers, lullabies largely contribute to the development of personal spirituality and form a positive personal potential. The lullabies harmoniously combine elements of oral folk art and the spiritual world of the mother.

Starting from early school age, students should join the essential layer of artistic culture – folk art: folk crafts, folklore, folk traditions, customs, and early and modern traditional art (architecture, architecture, miniature painting, calligraphy, ganch carving, stone, wood, etc.

In the minds of children and young people, folk art should be positioned with a unique kind of creative activity, including the author's skill, contribute to a sense of national pride and belonging to the creations of the genius of the people, and be considered as a personal spiritual asset, intellectual and moral capital.

The attitude to the artistic and aesthetic perception of the world is inherent in the very nature of man. Thus, the instinct of children's creativity manifests itself in the world's perception through the prism of imagery and imagination. On this occasion, V. Sukhomlinsky noted: "Children should live in a world of beauty, games, fairy tales, music, drawings, creativity." It is important that the child sees the beautiful, stops in front of him in amazement, makes the beautiful a part of his spiritual life, experiences delight in the beauty of the word and image [4,18].

In order to protect our youth from the "universal culture", first of all it is necessary to cultivate a healthy artistic and aesthetic taste. The educational function of art requires the improvement of all its branches. Today, the main attention is paid to the development of the aesthetic culture of the individual in the field of education, press, mass media, the Internet, information and communication technologies and other means of culture, such as theater, cinema, literature, music, fine and applied arts, which have a direct impact on the consciousness of young people.

The development of the sphere of culture and art has been one of the priorities of the state policy of the Republic of Uzbekistan for many years. The Decree of the President of the Republic of Uzbekistan in 2017 approved a program of comprehensive measures based on international experience to improve the cultural and spiritual level of young people by attracting them to art, introducing them to the best examples of national and world culture. Among them are the holding of screenings and festivals of theatrical art, revealing the images of contemporaries, heroes of our time; conducting creative meetings and master classes with foreign musicians and composers, wide promotion of the rich culture of Uzbekistan in the international arena, etc.[5]

The development of Uzbek art is always under the close attention of the state. Over the years of independence, children's schools of art, music, and arts have been created, and the number of students in these schools is increasing from year to year. 136 music and art schools were built, 142 schools were reconstructed and re-equipped. There are also 5 secondary specialized music schools and lyceums, 14 music colleges and the State Conservatory of Uzbekistan, in which 6,398 teachers teach young people the art of music.

The appearance of electronic musical instruments has made it possible to raise the Uzbek musical art to a new world level. At the same time, classical musical instruments are also constantly being improved and occupy their rightful place in the musical art of our people. Over the years of independence, modern aesthetic values have been established in musical culture.

Naturally, all kinds of art, developing and improving, serve the main purpose – the spiritual education of young people. The state constantly takes care of the development of art. It is the main pillar in the further modernization of society and the education of creative youth tolerant to the cultures of the peoples of world civilization.

It is necessary to turn to the Uzbek national artistic culture, art, and national traditions with their artistic elements in parallel with other peoples' artistic culture and traditions [2].

Thus, the Republic of Belarus, which has long-standing cultural and economic ties with our country, can be proud of the rich national culture, the most valuable works of folk art, folklore (song, music, decorative and applied creativity), folk crafts.

In recent years, all the main components of national culture have received dynamic development and support: historical and cultural heritage, artistic creativity on a professional and non-professional (amateur) basis, authentic folklore groups, club activities, library and museum work, cinematography, folk art crafts [6].

The realization of the educational potential of the national culture of the Republic of Belarus became possible thanks to the state concepts of world perception reflecting the aesthetic ideals of the people: the Concept of aesthetic education of children and youth (2000), the Concept of the educational subject "Fine Arts" (2009), other state normative documents reflecting the need for the formation of students' value-semantic orientations based on moral aesthetic traditions and spiritual culture of the Belarusian people [7].

A dynamic partnership between Belarus and Uzbekistan is developing, it contains great potential for the development of cultural exchange and mutual enrichment of national cultures. For example, within the cultural and humanitarian program framework, the Belarusian-Uzbek Center for Education and Culture has been opened, cooperation in the field of higher education is expanding.

In order to preserve and develop national traditions, customs and values of the Belarusian people, the Svitalak Cultural Center operates in Uzbekistan. Artists of Uzbekistan annually participate in the "Slavic Bazaar" festival in Vitebsk, brothers from Belarus perform at the festival "Shark Taronalari" in Samarkand. During the Days of Belarusian culture in Uzbekistan (2018), photo exhibitions about Belarusian cultural traditions, song and dance creativity of Belarusian artists were widely demonstrated.

The above has allowed us to formulate appropriate guidelines and guidelines for the realization of the educational potential of art:

- art as a means of strengthening ties between ethnic groups and states, a way of mutual understanding, interaction and mutual enrichment of national cultures; introducing young people to the cultural values of the world;
- dialogue of cultures between generations of different ethnic groups, creation of a favorable socio-cultural space in order to expand cultural and humanitarian cooperation and implement the ideas of peace and democracy [3];
- building spiritual and moral values and orientations of the individual in the process of cognition of works of art;
- realization of informational, cognitive, creative, cleansing (catharsis), relaxation, spiritual potential of art in the educational process, stimulating students to self-education, creative self-realization; mobilization of potential cognitive resources of the individual;
- development of cultural cooperation in the field of education, enrichment of the content of education with general cultural, ethnocultural knowledge, the use of innovations in education, modern technologies for the formation of artistic culture of youth; productive analysis of the common and special in the culture of different peoples (language, everyday life, folklore, works of art);
- formation of national and artistic culture of youth in the process of formation of its civic, patriotic, aesthetic consciousness;
- formation of the interest and needs of young people to independently master the layers of artistic culture, creative activity for the creation, study and promotion of works of art;
- assistance to young people in preserving monuments of national and world culture embodying historical memory and cultural heritage of the past;
- formation of persistent cultural and ideological immunity among young people, critical attitude to pseudo-cultural and ideologically alien patterns and stereotypes of universal culture (subculture).

Thus, the realization of the educational potential of art contributes to the growth of national self-awareness, the preservation of the spiritual-cultural heritage of peoples, the formation of a holistic aesthetic image of youth, for which the country's future.

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